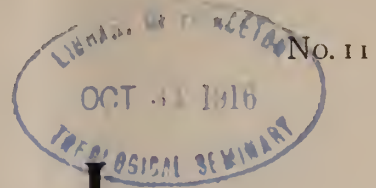


ISSUED MONTHLY

VOL. 38

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

NOVEMBER, 1907

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TABLE OF CONTENTS

IN EASTERN LANDS		ITEMS OF BUSINESS.	
Hospital Visiting. Miss Elizabeth Irvine.	4	Treasurer's Report	11
A Day at Serampore. Miss Etta Costellow	6	Addresses of Missionaries	12
HOME NOTES.		Endowed Beds in the Mary S. Ackerman-	
Our Book Shop. Miss S. C. Easton	7	Hoyt Memorial Hospital	12
Modern Missions	7	Endowed Beds in Margaret Williamson	
Compound Interest in Missions	8	Hospital	12
FOR MISSION BANDS.		Important	13
Go with Me. Miss Emma M. Bertsch	9	Concerning Mission Boxes	13
St. Luke's Hospital. Miss Clara D. Loomis	10		

THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands, incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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NO. 11.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE Bengali Principal of the Gardner Memorial School at Calcutta, Mrs. N. B. Shome, writes: "One of our pupils, Victoria Mukerji, has graduated with honors and has received from the Government two gold medals. One was for having gained the highest number of marks in examination for the degree of B.A. among the girls. The other was for the highest number of marks in original composition among the boys as well as girls. The subject of the essay, in purport, was 'The poetic method compared to the scientific.' I am happy beyond words at her success, as she has more than repaid our teaching."

IN the census of 1901 it is stated that "There are one hundred and forty distinct languages in British India, and of many of these there are separate dialects."

"HINDUISM," says Dr. Fitchett, "it must be remembered, still practises human sacrifice where it dares. It evolved the Thug. It commits, if it does not even bless, infanticide. It is responsible, too, for the great institution of caste. Philosophers expend many admiring adjectives on caste; but Sir H. S. Maine—the strongest

brain ever applied to 'the study of Indian affairs—declares bluntly that 'caste is the most disastrous and blighting of human institutions.'"

"MISSIONARIES lay their emphasis on the need for Hindi Christian literature, because of the very limited number of Christian books, and because of the trend of Hindu literary activity. They urge a series of handbooks on the whole Bible; a Bible dictionary, such as is being prepared in Telugu by Dr. Jacob Chamberlain; devotional literature; also a series of clear statements of Christian doctrine, written for difficulties felt and questions raised in India."

AT Shanghai a Chinese independent church has been formed, which, the Rev. John Darroch says, "marks the beginning of a new era in the history of missions in China, and is a significant forward step which will have far-reaching consequences. One hopeful sign of the work in China is the hearty co-operation between Protestant societies represented there. In Hunan, the societies have agreed to entrust secondary and higher education to the Yale Mission. At Pinyang there is a yearly conference from all the China Inland Mission churches, and the acceptance by all the churches of a uniform basis of church government and discipline."

AT the China Centenary, writes Miss Elizabeth Irvine, "a place was set apart for private prayer where any one might go at all times of the day. The spirit of charity which prevailed when important questions were under debate was due to prayer offered at home, as well as from the hearts of those who attended the Conference."



MEDICAL STAFF OF MARGARET WILLIAMSON HOSPITAL.

IN EASTERN LANDS.

CHINA—SHANGHAI.
HOSPITAL VISITING.

By Miss ELIZABETH IRVINE.

WHILE it is the aim of all our mission work to put the Gospel first, there are numerous indirect agencies leading up to, and making the hearts of the people more receptive to the truth. Of these there is no more powerful one than the healing hand of a physician before whose touch pain and fever are alleviated. It has been well said that a medical mission is the Gospel in action.

The patients of the Margaret Williamson Hospital are first introduced to the Gospel when they come to the dispensary, by our faithful Bible-women. Those patients who are received into the wards have a greater opportunity of learning more about this wonderful message, which usually leads to a genuine interest. A large number are at

present receiving regular instruction daily. Many come to us to whom the Gospel is still a new story, and one frequently hears the remark, "To think that I have lived so long, and this is the first time to hear it." During the past year many of these illiterate women have returned to their homes with happy hearts, and a light in their faces, because of their new-found peace and joy in the consciousness of sin forgiven; and in addition to this their little store of tracts and Scripture texts which they have learned to read, or have committed to memory. One young woman returned to her home cured and a believer, and her family were well pleased. With another her friends thought her insane. All their attempts to make her give up her new-found faith were futile, even when they found her little store of hymn sheets and Scripture texts and burned them. Her testimony was that she had this doctrine in her heart where it could not be destroyed. God has changed the heart of her husband and made him a new creature in Christ. He had been addicted to the use of opium, and

through his wife's testimony has given up this evil habit by resorting to prayer, and both are now walking in the liberty wherein Christ has made them free.

Recently we have been greatly cheered in learning that seed sown in the heart of a little girl led to her father's first interest in the Gospel. He came from his home in the country to our Hospital to fulfil a promise made to his child on her death-bed, that after her burial he would go to the Hospital and hear more of the Gospel for himself.

Another quite young woman, who had spent months in the Hospital, returned to her home a genuine believer, and was baptized last April on her sick-bed, at her own request. The little loft where she lay had no window and consequently no light, except artificial, ever penetrated the darkness. The husband celebrated the occasion by having a little skylight of a few inches square put in, which was indeed a great blessing. The loft was reached by means of a step-ladder. This little room seemed like the very gate of heaven as two or three of us stood by while the service was conducted. The mother-in-law regarded her as a piece of useless furniture, as she could no longer work and required much care. She had taken steps to have her put in a "Home" for the aged and destitute, but the husband would not consent to this, as he said, "That would be a sin, for she has borne me one child." In spite of the persecution which she receives from her husband's mother, who says to her "Why do you not die?" her new-found peace and joy have kept her rejoicing in her Saviour, and she is daily testifying to the love of Jesus to all about her.

In June a little company of Christians stood by her bedside, while a native pastor administered the Lord's Supper. Her testimony was as bright as usual, and after death her wishes were carried out to have no heathen rites at her burial. The husband and mother-in-law seemed so much softened we trust that this experience may be the means of leading them to trust in Jesus as their Saviour.

The children in the wards have a peculiar fascination for us all. The little school which was opened on their behalf years ago still continues to be an attraction for those who are convalescent enough to be in attendance. We have many of these children during the most impressionable years of their lives. Only

a few days ago I was greeted on the street by a familiar face, a little cripple girl, who years ago had spent months in the Hospital and gave good evidence of trying to be a little Christian. When I asked her if she had forgotten what she had learned during those days, her quick reply was, "How can I forget?" as her face lighted up. She was one of the many who fain would stay always at the Hospital, rather than return to their unattractive homes, where for the most part their lot is rather hard. This girl, a mere child at that time, was obliged to do weaving all the day in the home of her prospective mother-in-law, into whose hands she had been committed because her family were poor.

The number of children has been reinforced lately by the addition of two "famine refugees." It gives those of us who have not been on the scene of destitution a faint idea of what it might mean to be surrounded with multitudes of starving people.

The influence of the work is far-reaching, as we are privileged in having many interesting conversations with the friends and acquaintances who come to visit patients. We are sure that seed is sown in this way which in its own time will bring forth fruit. Sometimes we meet with men of influence and have opportunity to pass along some good literature which may set them thinking. We have met with a few who have appeared very responsive to the truth. We would be glad of gifts of money to supply tracts and good literature for just this class of men, of whom we meet such a large number.

A hard-working woman replied when asked if she had ever heard the Gospel before: "I believe the Jesus Doctrine very much and I have a little girl in a Mission School. I have noticed that girls who come home from Christian schools are very *good-looking* and very *clever*, so I determined that my daughter should go to such a school." The wrinkled face and hard hands of the speaker betokened unceasing work, but the words revealed the fact that she had not lost entirely, appreciation of the beautiful.

Among the Mohammedan patients also we have had some encouragement. A woman has just left the Hospital to return to her home who gave evidence of believing the Gospel. We too have had conversation during the year with a number of gentlemen of this faith who seemed quite intelligent. To the

question "Why do you not become a Christian?" the almost invariable reply was, "While my father is living I could never become a Christian, but by and by I will." It is astonishing to hear their intelligent summary of what the Christian religion teaches and what it forbids, proving that the Gospel has taken more hold of the masses than we are really aware of. I am more and more impressed with the importance of giving the written Word in the power of the Spirit, which may furnish the key to the deep things of God.

INDIA—CALCUTTA.

A DAY AT SERAMPORE.

By MISS ETTA COSTELLOW.

WE spent a day recently in the town of Serampore, made famous by the work of William Carey and his associates. Here in 1800 the sacred Ganges was "desecrated" by the baptism of a convert, the first fruits of their labors.

We praise God for what has been done in India since then, but sometimes we are more impressed by what has *not* been done. There are, it is true, between two and three million in this land that bear the name of Christ, but there are *three hundred* million heathen still in darkness.

It was the last day of the great car festival, and we were hoping to bring the word of life to some of these dead souls. This festival lasts about ten days, and on the first, Jagannath the lord of the universe, as the name signifies, is taken out of his temple and drawn through the streets in the car, to a place of seclusion. It is said that in the days which follow, the image receives a fresh coat of paint. It is brought back to the temple the last day and thousands gather to witness it. It takes five hundred to draw the car, so you can judge something of the size. In the old days it was considered a work of great merit to draw it, but now they hire coolies to do it.

We went out early in the morning, to the bathing ghats, where the women were performing their ablutions, and had a chance to talk to a few, and give some tracts and Scripture leaflets. The singing of a hymn, "See a love vast as the ocean," drew a little company and then there was a chance to say a few words about the great love poured out for them.

One young girl rather eagerly responded

when asked to buy a Gospel, and produced her *pice* (half a cent) from the corner of her *sari*, but when another little book of texts was offered her she drew back, saying, "They will be vexed." A woman bought one for her little boy, who goes to school and can read, as she informed us with some pride.

After breakfast we went to the *Mela*, where the people were gathered. We stood in the midst of the restless crowd, giving out tracts, selling Gospels and other portions of Scripture as we were able, and saying a word to any that would stop to listen. There were many women there, who seemed to have more freedom than at ordinary times. One woman looked very wistful as we said the little book we were trying to sell, was a word of peace. We had a little talk with her and she understood the words, but I am sure she did not take in the fact. How could she, for it was only for five minutes that she listened and then was lost in the crowd, perhaps never again to hear that peace has been made for her "through the blood of His Cross." How it makes one's heart ache to think of it—these thousands, millions, never even having heard the Gospel. As we passed along late in the afternoon we saw quite a company of women on their roof and asked if we might come, too. They were quite willing and so were the Babus in the house, who politely asked us if we could go up the stairs, and, unsuspecting, we said "Yes," but when we found it was only a very shaky *bamboo* ladder, we decided there was too much risk. So we thanked the Babu and gave him a book, with the unspoken prayer that it might bring light into that dark home.

One was impressed with the fact that there seemed to be very little thought of worship in their minds, to most of them just a celebration. Nearly every one would take the tracts, and I saw but two tear them up, and none were scattered on the ground. As we saw the hideous idol drawn up into the car, and thought of the awful power behind it, that is holding all these people in the paths of sin and death, we went away with hearts burdened for these captives. Dear friends in the home land, pray the Lord of the harvest that He may send forth more laborers, into the villages and out-of-the-way corners, where as yet, even the seed has not been planted.

O that God may so lay the burden upon us that we shall take no rest until these souls for whom Christ died, have at least had the opportunity of entering into life.

HOME NOTES.

OUR BOOK SHOP.

By MISS S. C. EASTON.

A good book—

“Will go anywhere, sea or land.

Gets into cabin or palace.

Reaches those otherwise unreachable.

Waits its time to be heard.

Is never tired of speaking.

Travels further and cheaper than any other.

Is unaffected by climate, untouched by fever.

Once started off, calls for no salary.

Costs nothing to feed or clothe.

Never changes its voice, and lasts

Forever—until the fire comes.”

OUR friends at home are accustomed to hear of our schools, Zenana work, our Orphanages, our village work, but I wonder how many realize that fronting on the busy thoroughfare of Dharamtala Street in Calcutta we have a small book shop and that this has been a feature of our work for fifteen years and more.

This is indeed a cosmopolitan city, and in this little shop we have had at one time books in as many as twenty-three different languages. We are first and foremost a *Bible* depot, but we have always kept a varied supply of the best English, American, and Bengali Christian books. One book-case has in large lettering at the top “Our own publications,” and many books that have proved a help and inspiration to English readers, have been translated and put into circulation from this centre.

Among these are “Christ and the Scriptures,” by Adolph Saphir; Stalker’s “Life of Christ,” and of “Paul”; “The Spirit-filled Life,” by Macniel; “A Life That Can Pray,” by Andrew Murray, etc. Beside those of this character we have a number of books suitable for Bible-class work in our schools. Many of these have been much used, and I now face the necessity of allowing their usefulness to come to an end, or to ask those who love and owe much to books, and who appreciate the need of good books if we are to have a healthy, intelligent, growing Christian community in this land, to come to our assistance, and by donations to this department of our work make possible

the new issues and the translation and publication of new books. There are three or four books beside the Scripture leaflets we use in connection with our tract distribution, all needing reprinting. One of these is now in the press, but the expense is large and our little balance in the book fund will be quite exhausted by this *one* book reprinted. I feel that we should, with each year bring out one *new* book as our contribution to the very limited literature available for the growing needs of the Bengali Christian community.

May this branch of our many-sided work be so laid on the hearts of many as to make them workers together with us in it.

MODERN MISSIONS.

A STIRRING article in the *New York Observer* by Dr. A. E. Dunning thus stimulates the study of modern missions:

“Foreign missions have entered on a new stage in our time, and must be considered and taught in new relations. They have long been regarded as a department of the work of the Church, and interest in them has belonged to a more or less distinct class in the Church. But they have come to claim the place which our Lord assigned to them in the Church, and that is the foremost place in the aims of all His disciples. They are advancing still farther in popular estimate in this country. They are coming to be recognized as an integral part of the national life. The patriotism of every citizen is coming to be challenged in his relation to this matter. It is an element inseparable from the administration of national affairs. It has become a patent fact that if the United States is to maintain the rank to which it believes itself to be called in the progress of nations, if we are to do our part in uplifting the world, we cannot do this without distinct effort to regenerate the nations. This great self-asserting fact is recognized by the secular press. Its influence appears in the plans of statesmen, administering government.

“The civilization which President McKinley sought to extend, which this nation believes it is its mission to extend through the world, is essentially Christian. It is the reproduction of the character of Christ. It is the dominance of the principles proclaimed by the Gospel of

Christ. What is the part which the Church must take in this national movement to win these greatest victories in the world through pursuing the arts of peace? Is not its new opportunity made plain through the providential and startling developments of each passing year in our time? It is to take on itself the burden of the world's need of the Gospel of Christ, in the spirit and faith of the Christ. Is any work more important now than to train our children to take up this burden intelligently and willingly?

"Their examples are the missionary heroes of the past and the present. We must interpret to them these lives in the light of present need. We must bring this rising generation into enthusiastic partnership with them. Because we and they know Christ as the world's Redeemer, China is a charge to the children of America. Because we know Christ, who fed the thousands by the lake of Galilee, he has put into our children's hands bread to feed the starving millions in India. They show themselves eager to do this when they know the need. It is in their power to do far more, to banish famine from that great country, if moved by the Christ spirit toward humanity. Shall we not teach them how to do the larger service?

"The staying power of the Christian army which wins victory in the long campaign is not created by organization in the field, but in the school and the camp, where the leaders learn their duty and the reasons for doing it, together with enthusiasm and precision. We fail to teach the spirit and message of the Bible and the movement and life of the Church through the ages if we do not always put foremost the command of the ruler of truth."

To this might be added a few words from *Electric Messages*, published in Japan:

"Every Christian has some responsibility concerning the evangelization of the uttermost parts whether he will or not. Whether he recognizes and admits his responsibility or not, does not alter the fact in the least. 'Go ye' means all who owe obedience to Jesus Christ. If this is not true, then there should be some discrimination made in the Scriptures, so that those who feel called to neglect the heathen, may have some scriptural excuse to offer. If God's children had a love for the lost of heathendom they would soon find their way to them, by their prayers, their gifts, or

themselves. Love is active; it does something; it reaches the object of its affections in every way possible; it is not daunted by obstacles, be they ever so great; it counts life itself not too great a sacrifice to the accomplishment of its purpose; 'love never faileth!' If God's people had a love for the lost souls in the dark corners of earth, there would be no heathen nations to-day, for all things are at hand for the swift accomplishment of the work, except love. 'Obedience is better than sacrifice,' and until you obey God's voice no true success or satisfaction will attend your efforts, for Jesus is saying to you 'One thing thou lackest.'

"If we love Jesus from a pure heart fervently we will not need commands, for even the slightest whisper of His voice will be sweet to us and we will haste to obey, even if it means the last dollar in the bank, or to go in person to the very ends of the earth. O Christian, love is a mighty factor, that sets its face like a flint to obey the voice of its Beloved.

"Beloved, have you that kind of love, or is Jesus saying to you now 'One thing thou lackest'?"

COMPOUND INTEREST IN MISSIONS.

SOMEONE says: "I know that the gifts for the building of the tabernacle came within the reach of the poorest, but I am so poor that really my offering can be of no value whatever." Some time ago a business man calculated the increase of a dollar at compound interest for 240 years. He found that it amounted to more than 2,500,000 dollars; and then he asked the significant question: "Cannot God make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?" The most helpful bequest ever given to the Christian Church was the widow's mite; and why? Because it was coined in the mint of self-sacrifice, because Christ stamped it with a special benediction; and, while nations have called in bank notes and coin by the billion, this mite is still in circulation, and its influence is being felt to-day by every member of the Church of God.

The Missionary.



ONE OF OUR DAY SCHOOLS IN INDIA.

FOR MISSION BANDS.

GO WITH ME.

By EMMA M. BERTSCH.

SOMETIMES those of us who live in India grow very accustomed to the strange scenes about us, and almost forget how strange these ordinary sights first appeared to us, and how novel they still are to many in the dear homeland.

Those of you who are quite conversant with the little "Brownies'" mode of life and ways of doing things, will stop here, for the following is only intended for those less wise and critical. We journey down toward the native city past a number of little tiny huts occupied by vendors of grain, fruits, sweets, tobacco, etc. Here and there on a cloth spread out on the street are some tempting mangoes, but we only look—not stopping to barter with them.

Presently we reach a little lane whose name might be translated the "place of the Shepherds," where we turn to the left and pass down past a street-pump where a number of women and children stand; one lad clad in a

loin cloth only, is covered from head to foot with soap and is vigorously rubbing it in, while the others are bathing or filling the jars with water. They do not mind so public a bath; the wet garments are skilfully exchanged for dry ones, if they have them, and it is sometimes amusing to see the little chaps helping one another with great zest.

Just as we turn to go into the "school-house" through a narrow opening we catch a glimpse of a large tank, in the centre of which on a small island stands a tiny little temple; at one side ducks are having a good time, and as we wait, a herd of large buffaloes are driven past to have their daily bath in the water. How they love it! Most of them rather ignore our presence, but one or two cast glances at us which make us glad we are no nearer. Passing through a narrow doorway we enter a small court, and notice in the veranda a dozen or more children grouped around the teacher, who stands pointer in hand, before a chart with large thick letters whose names and shapes they seek to remember.

As the gate opens, some one catches sight of the "Miss Sahib," and one after another

the little Brownies courtesy and repeat "Salam Mem Sahib" until each catches a little smile of recognition, or a word of rebuke from the teacher. She is vainly striving to maintain order and keep them in a line so as to make a good impression on the Miss Sahib, and show what progress they have made since her visit the week before. From their dress you have discovered that this is a "mixed school"; those wearing *pajamas* are Mohammedan girls, while the others are Hindus, so you are not surprised to have them produce both Urdu and Hindi primers. In a very short time you find out how many letters they know, and then comes the writing, which some are learning to do very nicely.

Then they try to count, to repeat Bible verses, Catechism and answer questions on the life of Christ. A few of them have good voices and cheerfully sing Christian hymns in many scales, but one smiles encouragement hoping that some day they will be in tune. When prayer is repeated after the teacher, they are ready to play. Formed into lines they are expected to "follow the leader," who proceeds to go through some simple gymnastics; the one they most enjoy is shaking the hands up and down very, very quickly. They are also learning to sew; later knitting will be introduced, as we want them to become useful and intelligent little women, and often the parents appreciate these accomplishments more than the ability to read and write.

The school is difficult work, because the children cannot be subjected to the strict discipline observed at home. They do not need to come, and it is lots nicer to play, so we must offer various inducements and exercise our ingenuity, for at best we have them only a short time ere they leave to enter their husbands' houses. We know you will pray more and more earnestly that the teachers may be given love and tact and that these girlies may soon come to "know Him whom to know is life eternal."

ST. LUKE'S HOSPITAL.

By CLARA D. LOOMIS.

NOT to be compared in size to the great St. Luke's Hospital in New York, but admirably fitted for its work, is the little Hospital in Tsukiji, Tokyo, under the Episcopal Board, but very nearly self-sup-

porting. It is in charge of a skilful surgeon, Dr. Teusler, who is ably assisted by a Japanese doctor and fourteen or fifteen trained nurses.

The Dispensary, consulting rooms, and operating room are well furnished with modern conveniences, and everything about the place is kept immaculately clean. There are private rooms, where either Japanese or foreign patients may be accommodated, and light, airy wards where the poorer patients are received.

I had been so favorably impressed by what I had seen of St. Luke's Hospital, when two of our graduates were taking the trained nurses' course, when a serious operation was found necessary on the eye of a little fourteen-year-old I strongly advocated sending her to St. Luke's.

Dr. Teusler advised having the operation performed by the prominent eye specialist at the Imperial University Hospital. When we reached the straggling white stucco buildings of the University Hospital we found the oculist busy in a crowded room examining the patients who simply thronged there. We waited for an hour in a small room with dirty gray walls, two plain chairs and a dark-colored table in it. The doctor summoned the child for an examination and returned in the course of twenty minutes to say it had been performed. The girl was lying in the men's ward on a mussy bed, in charge of an indifferent nurse. The contrast between this unattractive place and the bright sunny ward at St. Luke's, with its white beds and patients lovingly attended by sweet-faced nurses, was most impressive. Yet the Imperial University, where German methods are used, is doing a wonderful work, and thousands of successful operations have been performed there by skilful doctors who have more than national reputation. The strongest contrast seems to be between pure science, and science combined with the spirit of Christ-like sympathy.

During O Iku San's stay of four weeks I went often to visit her and soon made friends with many of the patients. A sweet-faced young woman, very ill with tuberculosis, and a little five-year old boy with a heavy weight on his leg interested me especially and always welcomed me with a bright smile.

It was a very happy little girl who at length received permission to return to our school the end of June, but the happiness was not unmixed, for it meant leaving many kind friends.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from September 1 to September 30, 1907.

ALLAHABAD, INDIA.

Mass.—Saundersville, Miss M. E. Fowler, for Miss L. Roderick, special,	\$10 00
N. J.—Morristown, Mrs. F. W. Owen, for salary, Mrs. Emerson, 40.00. Scotch Plains, Mrs. F. S. Fullerton, 5.00. Total,	45 00
Pa.—Johnstown, Dr. B. T. Caldwell, for Chameli, 5.00. Phila. Br., Mrs. W. Waterall, Treas., salary Miss Roderick, 70.00. Total,	75 00
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, East Branch Y. W. C. A., Mrs. J. P. Elliott, for Shalyada,	14 17
Total,	\$144 17

CALCUTTA.

Mass.—Lowell, Y. W. C. Ass'n, Miss M. W. Wiggins, Treas., Grace Eaton, for Azizan,	\$3 00
N. Y.—Cohoes, Miss L. W. Pierson, 10.00. Saratoga Springs, Mrs. L. M. Kortright, 10.00, for their orphans,	20 00
N. J.—Madison, Miss M. W. Holden, for Puspabala, 20.00. Millstone Aux., Mrs. P. Eugene Nevins, Treas., Wikoff Memorial, Testaments for Gardner School, 10.00; support of Indumuchli, 30.00. Newark Aux., Mrs. R. H. Allen, Treas., Woodside Zenana B'd, 20.00, for orphan; Miss Wallace for "Hope" in High School, 50.00; Profile in orphanage, 25.00. Oak Ridge Band, Rachel B. Reader, 40.00; a Friend, for orphan, 25.00. Slackwood S. School, for orphan, 5.00. Total,	225 00
Total,	\$248 00

CAWNPORE.

Mary Avery Merriman School.

N. Y.—Brooklyn, Miss J. L. Atwater, 15.00; New Brighton, Mrs. J. J. Wood, both for orphans, 2.00. Total,	\$17 00
N. J.—Newark Aux., Miss Wallace, for Miss Beach, 50.00. Westfield, W. F. M. Soc. Ref. Epis. Ch., Miss M. V. Hammer, Treas., Grace Ch., Scranton, Y. P. S. E., for Jane, 10.00. Total,	60 00
Pa.—Lancaster, Miss M. Gochbauer, for Razi,	3 75
Total,	\$80 75

FATEHPUR.

N. H.—Chocornua, E. D. Putnam, rescue work,	\$5 00
Mass.—Boston, Miss E. H. May, collection: Mrs. Lewis, 5.00; Miss M. B. Means, 27.50; Miss Tyler, 3.00; Mrs. S. G. Beck, 100.00; Miss Rebecca Coxie, 25.00; Mr. and Mrs. Ralph Cutter, 250.00; Miss Mary B. Foot, 5.00; Mrs. Eliza Farnham, 50.00; Mrs. Pierce, 1.00; Mr. Allison, 1.00; Mrs. Smith, 5.00; Mrs. Hammond, 50; Miss Marion Dwight, 15.00; Dr. and Mrs. J. B. Bell, 50.00; Miss Marion Mead, 5.00; Mr. and Mrs. P. Dillingham, 10.00; Mrs. G. Leighton, 10.00; Mr. and Mrs. Martin Mann, 3.00; Mrs. Helen Thayer, 10.00; Miss Eugenia Gardner, 10.00; Mr. Edward H. Kidder, 10.00; Mr. J. D. Wheeler, 100.00; Miss Elisabeth Frothingham, 50.00; Mr. J. W. Frothingham, 50.00; Mrs. Childs, 10.00; Mrs. Percy Russell, 10.00; Mrs. R. N. Isham, 175.00; Mr. T. Howard Wright, 10.00; Mrs. Amy Brigham, 5.00; Mr. J. Howard Leman, 10.00; Mrs. Francis Hine, 100.00; Mrs. Annie Loury, 25.00; Mrs. H. Hessenbruck, 100.00; Miss L. Isabelle May, 100.00; Friend, Chicago Branch, 175.00; Mrs. S. Dickson, 5.00; Mrs. C. Green, 5.00; for rescue work, 1,526.00; from Miss Birdseye, for her worker, 20.00. Total,	1,546 00
N. Y.—N. Y. City, a friend, for bungalow building, 500.00; a friend, per S. D. D., for rescue work, 500.00; a friend, to complete Memorial Dispensary, 100.00. Total,	1,100 00
N. J.—Newark Auxiliary, Miss Wallace, rescue work,	100 00
Pa.—Phila. Br., salary Miss Todd,	150 00
Total,	\$2,901 00

JHANSI.

Mary S. Ackerman Hoyt Hospital.	
N. Y.—N. Y. City, estate of Ezra P. Hoyt, Dr. J. Ackerman Coles, Ex., Maria Ackerman Hoyt fund for erection Memorial Building, 7,000.00; quarterly payment for repairs, 150.00. Total,	\$7,150 00
Pa.—Phila Br., salary of Dr. Ernst,	150 00
Total,	\$7,300 00

SHANGHAI, CHINA.

Conn.—Southport, a Friend, for hospital, 200.00; Miss M. F. Wakeman, for Dr. Reifsnnyder's work, 100.00. Total,	\$300 00
N. Y.—Tarrytown, Mrs. E. B. Monroe, for Dr. Reifsnnyder's use in hospital,	100 00
Pa.—Phila. Br., salary Dr. Reifsnnyder,	150 00
Total,	\$550 00

YOKOHAMA, JAPAN.

N. J.—Newark Aux., Miss Wallace, for scholarship,	\$40 00
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GENERAL FUND.

Mass.—Boston, Miss E. H. May, for passage of Miss Jones to India,	\$224 80
N. Y.—N. Y. City, Mrs. S. J. Broadwell,	100 00
N. J.—Newark Aux., Miss Wallace collection, Mrs. Oscar Allis, 3.00; Miss J. C. Strong, 2.00; Mrs. E. J. Clay, 5.00; Mrs. E. H. Nichols, 10.00; Mrs. R. H. Allen, 10.00; "In Memoriam," Miss Stiles, 5.00; Miss Wallace, 15.00. Plainfield, Miss M. M. McKusack, 10.00. Westfield, W. F. M. Soc., Ref. E. Ch., Miss M. V. Hammer, Treas., Memorial to Miss Mary S. Bates, by her sister, 25.00. Total,	85 00
Pa.—Williamsport, Mrs. John Lawshe, Miss L. L. Smales,	2 00
Ill.—Chicago Br., a friend, for passage of Miss May to India,	224 80
Total,	\$636 60

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss M. G. Quinlan, .50; Miss J. L. Atwater, .05	\$1 00
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WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Calcutta: Mrs. L. A. Ross, for Martha,	\$25 00
For Cawnpore: Mrs. Eugene Broadhead, for orphan,	\$20 00
For Jhansi: Miss L. E. Allen, 5.00; Mrs. G. A. Brewster, for their Bible Women, 10.00.	\$15 00
For Japan: Mr. and Mrs. W. H. Frederick, for Suga Mori,	\$5 00
T. Edward Ross, for Sei Idzaki,	15 00
Frank Nichter, for Ito Koloji,	5 00
Mrs. F. E. Pauli, for Hide Ueda,	60 00
Miss M. F. Pauli, Takahashi Hassu,	60 00
Chas. L. Hutchins, for Yoshida Kono,	5 00
George F. Joly, for Mutsu Uchida,	20 00
Mrs. G. A. Brewster, for Saki Suzuki,	5 00
Total,	\$235 00

PHILADELPHIA BRANCH RECEIPTS.

(Mrs. WM. WATERALL, Treas.)

Semi-annual interest on Harriet Holland Fund	\$490 00
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SUMMARY.

Allahabad,	\$144 17
Calcutta,	273 00
Cawnpore,	100 75
Fatehpur,	2,901 00
Jhansi,	7,315 00
China,	550 00
Japan,	215 00
General Fund,	636 60
Link Subscriptions,	1 00
Third advanced payment of Edwin Stone Legacy,	1,500 00
Legacy of Emeline Spofford, Executors, J. W. Barnes and Daniel Barnes,	1,000 00
Total,	\$14,636 52

MARGARETTA WEBB HOLDEN, Asst. Treas.

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: *Address:* Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work;

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 144 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: 6 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA. ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, } Anthony Dey.

Mrs. Mary B. Humphreys Dey, }

"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowery.

Peace—Mr. S. T. Dauchy.

Annette R. Lapsley Memorial—Miss A. S. Lapsley.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.

Mary Ogden Darrah— }

Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher— } Plymouth Foreign Missionary

Ruthy B. Hutchinson— } Society.

Mary Pruyn Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.

Charlotte Otis Le Roy—Friends.

Emma W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Baltimore.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Drusilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.

Elizabeth W. Wyckoff— }

Elizabeth W. Clark— } Mr. Richard L. Wyckoff.

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—A Friend.

Mills Seminary—"Tolman Band," California.

Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.

Maria S. Norris— } Miss Norris.

Maria S. Norris— } Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her daughter.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

Anna Corilla Yeomans— } Mr. George G. Yeomans.

Anna Corilla Yeomans— } Mrs. Anna Yeomans Harris.

Anna Corilla Yeomans— } Miss Elizabeth L. Yeomans.

{ Mrs. Mary B. Humphreys Dey— } Anthony Dey.
 { Mrs. Sarah Scott Humphreys— }
 Olive L. Standish—Mrs. Olive L. Standish.
 Eliza C. Temple—Mrs. Eliza C. Temple.
 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge
 Torrey.
 Perlie Raymond—Mrs. Mary E. Raymond.
 Mrs. Mary Elliot Young—Poughkeepsie Branch.
 Camilla Clarke—Mrs. Byron W. Clarke.
 Sarah White Memorial—Miss Mary F. Wakeman.
 { Hannah Edwards Forbes— } Miss H. E. Forbes.
 { Adeline Louisa Forbes— }
 Agnes Givan Crosby Allen—A Friend.
 Sarah Ann Brown—
 Caroline Elmer Brown— } Ellen L. A. Brown.
 Maria Robert—Miss L. P. Halsted.
 Zalmon B. Wakeman Memorial—Mary F. Wakeman.
 Bethune-McCartee Memorial—Mrs. Peter McCartee.
 Mary Finney—Mrs. J. M. T. Finney.
 Concord (N. H.) Branch.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Jhansi.—For Hospital.—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, notes books, note-paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, black board sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for *kurtas*.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth—bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—Basted, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

China.—No *wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children,

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. No scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

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Special attention is given to the planning, the printing,
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MORRIS K. JESUP, ESQ., PRESIDENT.

E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS.

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN.

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"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

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\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

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"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."

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